BEhold that holy Cell where Nunnes abide,
And doe in *Lisbons* Monaſt'ry reſide.
*A* Here is the wall in which a grate doth ſtand,
Diuiding iuſt the ſame on either hand.
*B* Within a Frier ſitteth on his ſeat,
And as Confeſſor doth the Nunnes intreat.
*C* Without a Nun doth kneele, who ſtraight begins
With ſober look to vtter all her ſinnes.
*D* But if you looke vpon the other ſide,
A ſleighter grate doth ſuch a wall diuide:
Which vp and downe is lifted at their leaſure,
As Nuns and Friers one another pleaſure;
For rather then ſhe'll diſobedient be,
She vnder creepes, as you the ſame may ſee,
*E* Thence doe they cheerely pace it arme in arme,
Friers haue power ſilly Nunnes to charme.
*F.* So on a bed they wanton clip and kiſſe,
There's nothing in a Nunnery amiſſe.
*G* Then doth a banquet on a Table ſtand,
And from the bed he leads her by the hand;
Whereat they eate, carouſe, and kiſſe againe;
And, in a word, doe no delight refraine.
*H* Till *Robinſon* doth fret to ſee the guile,
How ſuch diſſemblers at the world can ſmile:
So in a fury he the Curtaine takes,
And open wide, with either hand it ſhakes;
Bidding all men (behold) how they collude,
And doe poore ſilly Nouices delude. (ſcorne,
*I* For though they doe pretend the Worlds braue
Yet to their ſecret Vaults treaſure is borne;
And riches comes in many wayes beſide:
Thus haue they reaſon *England* to deride.
They doe indeed faire chaſtity profeſſe,
Obedience, pouerty, and ſeeme no leſſe;
But God doth know, and *Robinſon* can tell,
All is a beaſtly falſhood in this Cell.

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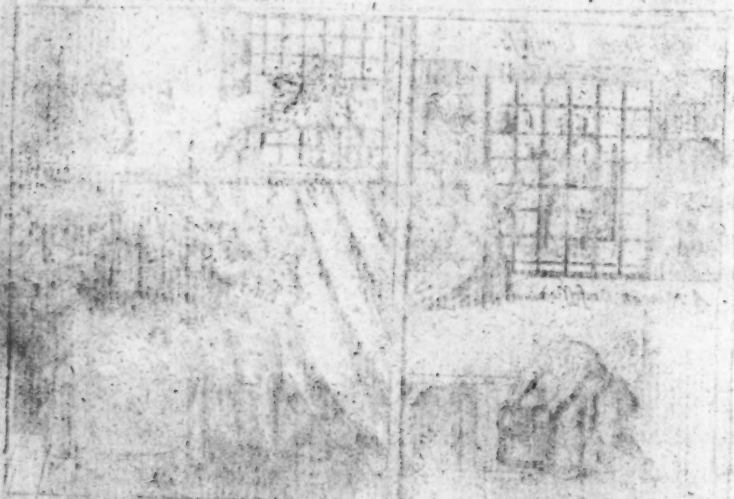
# THE ANATOMIE OF THE ENGLISH NVNNERY AT LISBON in PORTVGALL:

Dissected and laid open by one that was sometime a yonger Brother of the *Couent.*

Who (if the grace of God had not preuented him) might haue growne as old in a wicked life as the oldest amongst them.

*Published by Authority.*



# TO THE RIGHT VVORSHIPFVLL,

Mr. *Thomas Gurlin*, Maior of the no leſſe ancient then loyall and wel-gouerned Towne of *Kings-Lynne* in *Norfolke*, and his Worſhipfull Brethren, the Aldermen of the ſame, &c.

THE induſtrious and painefull Seaman, *Right Worſhipfull* (that I may go no farther for an example then mine owne profeſſion, becauſe *quod ſupra nos nihil ad nos*) being a long time croſſed with vnfauourable winds, perſiſteth notwithſtanding in attempting to attaine to his deſired Port: which not being able to atchieue directly, and vpon a preciſe rhomb or point, he maketh his way by diuers Mæanders and crooked turnings, lying ſometimes Eaſt, and anon Weſt, ſo neere his courſe as the wind will permit, and by this meanes at

length he ankoreth in the wiſhed harbour. Euen ſo my ſelfe hauing of a long time deſired to recouer ſome fit occaſió or means (as my moſt wiſhed Port) to expreſſe a thankfull minde vnto your Worſhips, for nó ſmall benefits formerly conferred vpon me, (*& bene apud memores veteris ſtat gratia facti*) could neuer, through contrarie winds of aduerſe fortune, arriue there in ſafety: but haue had a long trauerſe to and fro, with little likelihood of fairer weather, till now at length, with my bowlins ſharpe haled (pardon I pray you my ruder Sea-phraſe) I haue doubled the Cape of *good Hope*: from whence I am bold to ſend you this firſt returne of what I long ſince tooke vp of you vpon intereſt, it being notwithſtanding no way of worth to counteruaile any (though the leaſt) part of the debt I owe you, for it is now ſome yeeres agone that I ſet ſaile from *the hauen of your helpe*, bound for *the Port of Prudence*, (the Vniuerſitie of *Cambridge*) beeing fully fraughted with your fauour and friendſhip: wherethrough mine owne negligence (let me

me euer ſigh to remember it) hauing foreſlowed my beſt Market, and letting goe my moſt precious commodity (my *Time*) at an vnder-value, I remained a great loſer by my voyage; not being able to make vnto you (my Worſhipfull Creditors) ſuch ſatisfaction as you might iuſtly expect. And now entring into a conſideration of your gentle forbearance of me, I doomed my ſelfe worthy to beare the brand of ingratitude, if I ſhould forget you. Whereupon, not as any part of payment, but as a recognizance and acknowledgement of that debt and duty which I owe to your Worſhips, I preſume to ſend you this enſuing Diſcourſe, being not more plaine in the manner, then true in the matter. If you ſhall daigne to giue it fauourable acceptance, I haue what I deſired, and in the hope thereof, (alwaies praying for your proſperity and welfare) I reſt

*Your Worſhips dutifull debtor,*

THOMAS ROBINSON.

## To the indifferent Reader.

Reader, if the Title of this booke, being The Anatomie of the English Nunnery at Lisbon, doe make thee expect some Chyrurgicall mysteries, or profound Lecture upon a dissected body, let me satisfie thee, and saue thee a labour in reading it; for thou art much deceiued: the Author hereof is a man of no such Science, being better skilled in Tackes, Sheats, Braces, Bowlins, &c. (strange words perchance to thy vnderstanding, and yet no cunning) than in Veines, Sinewes, Muscles and Arteries. For what he premiseth by the Title, hee hath performed in the Treatise, and hath truly anatomiz'd this handmaid of the Whore of Babylon; laying open her principall Veines and Sinewes in such sort, that he is bold to challenge the proud'st Doctor of her acquaintance to traduce his worke, or to taxe him of the least vntruth in what hee hath written: for here is nothing published, but what his owne experience, being optima magistra, hath taught him, and whereof he hath beene oculatus testis. Only the phrase he vseth is like himselfe, plaine and vnelegant; for, Ex quolibet ligno non fit Mercurius: Winke therefore a little at the method, and sauce the matter it selfe with the wide-open eyes of thy vnderstanding, and spare not. And if thou be not already addicted too much to Popery, thou maist peraduenture finde a preseruatiue against it. Howsoeuer here it presenteth it selfe to the view of the world; be it well or ill accepted, it maketh not much matter: for the Author will alwaies carry this comfort about him, A good Conscience is a continuall feast. Vale.

T. R.

# THE ANATOMIE OF THE ENGLISH NVNNERY, AT LISBON IN PORTVGALL.

HAVING by reason of my Calling beene oftentimes occasioned to trauell beyond the Seas: it so chanced that I was once (through diuers accidents) driuen to haue some conference with Father *Seth*, alias *Ioseph Foster*, an English Frier in *Lisbon*, and the sole Confessor of a Couent of English Nunnes residing in the same City; who by his subtill and wily fetches, inticed me to abide with him in the house, imploying me daily in copying out certaine Treatises of Obedience, which hee had composed for the Nunnes. And after a while hauing depriued me of meanes to depart from him, by taking away my apparell, and putting me into a disguized fooliſh habit (of which I was heartily ashamed) both he and the Abbesse, with some other of the Sisters (as they call thē) neuer ceased to vrge me by

deepe-dissembled intreaties and perswasion, till I had given consent to become a holy Brother and Masse-priest in the house, for I had soone attained to more skil in the *Rubrick*, then every shaueling is ordinarily accustomed to haue, and could readily (*a*) find out and know my Masse by the great Letter at the beginning of it; and more then that, I could sing *Aue regina*, & *Salue sancta parens*, which is learning enough in conscience for any Abbey-lubber, vnlesse hee bee too vnreasonable. So that now there wanted nothing to my taking of Orders, saue onely that my minority and want of yeeres hindred it; wherefore in the meane time I continued in writing ouer diuers books for them, and amongst the rest, the Register of their House, whereby I came to some vnderstanding of their estate, beginning and successe vntill this present, which for the satisfaction of the Reader, I thought good to set downe as briefly as I could, before I proceed any farther, or speake of their manners and conuersation.

*a There are not a few Friers and Priests that haue no other meanes to finde their Masse, and when they haue found it, (if you would hang them) they are not able to construe two lines of it.*

First therfore for the House. The Nuns thereof doe challenge (and indeed truly) a succession frō the Abbey of *Sion* in *England*, now belonging to the Earle of *Northumberland*, (*b*) which house together with another Monasterie of *Carthusian* Monkes, called *Shyne*, being both scituated vpon the *Thames*, were erected and built by King *Henry* the 5. at his returne from his famous Conquest in *France*. In which two houses he established an Order, that to the end of the world there should bee an alternate course of Praier; so that when the one had

*b See* Stowes Chronicle at large.

had finished their deuotions, the other should instantly beginne. And being thus founded, that of *Shyne* was peopled with *Carthusian* Monkes, & the other with Nuns and Friers of S. *Bridgets* Order.

But when it pleased the Lord of his infinit mercy to disperse and scatter those thick clouds of ignorance and superstition, which had a long time bedimmed the eyes, and darkned the vnderstanding of our forefathers, and that the glorious light of the Gospell began to be more and more resplendent in the latter end of the reigne of King *Henry* the 8. then as well these Houses, as all other of the like superstition were subuerted, & abolished, and the people of them either dismissed & sent home to their friends, or else continuing more obstinatly in their blind zeale, exiled; saue only some few who for withstanding the Kings Supremacy, receiued the reward of Traitors. Among which Father *Raynolds* the Confessor of these Nunnes was executed. In memory of whom they haue painted his Picture & maner of execution vpon their Church walles, esteeming him as a holy Martyr amongst them, as good as either (c) S. *Campian*, or *Beatus Pater Henricus Garnet*, although that amongst the Iesuites these are little lesse then Saints.

After the death of this their ghostly father, both they & the *Carthusians* of *Shyne* translated themselues, and diuers of their (d) Reliques and trinkets beyond the Seas into *Flanders*. And the successors of these banished runnagates, are now the onely stumpe which remaineth of that huge tree, that whilome ouerspred and shaddowed our whole

(c) *Although that Campian, Garnet, and such other of the Iesuites as dyed for Treason, are no canonized Saints; yet are they beatified by the Pope, which is the highest step to canonization: and euery one of them is painted vp in the Iesuites Churches with the Title of Beatus Pater.*

(d) *If they carried no reliques with them, it maketh not much matter, for little worth is that scull or dead mans bone, which will not by becomming a holy Relique, adde something to the Popes Exchequer.*

Country: which the Papiſts (in regard theſe two houſes had both one foundation, and were as it were linked and tied the one to the other) do hold as miraculous, and doe take it as a ſure ſigne and token of their future returne from baniſhment; (e) nay ſome of the holieſt of our vnholy Siſters, haue not doubted (I thinke in imitation of the old *Sybils*) to propheſie of another golden age, when they ſhall againe be inſtaled in *Syon*: but

*Admiranda canunt, ſed non credenda Sorores.*

I know my Siſters at *Lisbon* for falſe prophets in more things then one. In the meane time they of *Shyne* remaine at *Macklyn* in the Low-Countries; and the Nunnes of *Syon*, after many tranſmigrations from *Sierick-zee* to their brethren at *Macklyn*, and from thence to *Roan*, doe now reſide at *Liſbon*. And this ſhall ſuffice for the foundation of the houſe, and the ſucceſſe thereof till this preſent. And now (by the way) it ſhal not be likewiſe much amiſſe for the ſatisfaction of ſuch as haue not bin acquainted with Friers buſineſſe, in a word or two to declare the originall of both theſe Orders, and from what Patrons they firſt deſcended. For in the Catholique *Romane* Church, amongſt all the diſordered Orders of ſwarming Locuſts, which are almoſt innumerable, there is none but take their beginning from one ſuppoſed Saint or other: and as the reſt ſo theſe.

For the *Carthuſians* ſprung vp from (a) one *Bruno* in the Kingdome of *France*, who is ſaid to haue beene preſent at the Funerall of a certaine Prieſt, reputed for a holy man in his life: but when they were

(e) *The Regiſter booke of their houſe, telleth of many of theſe propheſies, which were ſpoken by ſundry of the Siſters vpon their death-bed.*

(a) *Reade* Surius *vpon the life of* Bruno.

were executing the office of the dead for him, (according to the vse of the Papists) it seemed they had beene deceiued in their imagination. For when the Deacon was come to the Lesson which beginneth *Responde mihi quantas habeo iniquitates, &c.* the dead man suddenly start vp, and said, *Vocatus sum*, or *accusatus sum*, chuse you whether; whereupon they deferred his Obsequies vntill the nexy day, being all amazed at what had hapned; when proceeding the second time, and comming to the same words againe, the dead body made answer, *Indicatus sum*. Then the third time they began their Seruice, and at the same *Responde* he sate vp and said, *Condemnatus sum*: wherewith this *Bruno* being stricken into an extreme feare, and much troubled, to thinke, that a man so generally reputed for holy, should yet be damned; determined to lead a most auffere and solitary life: and to that end, being accompanied with a few others, who he had made priuie to his purpose, he departed to a desart stupendious mountaine called *Carthusia*, where he liued (as they say) in great regularity, and from the name of that hill they came to be called *Carthusians*; and to this day they pretend more seuerity and strictnes of discipline then any other order of Monks or Friers whatsoeuer. Howbeit they remained not long in such solitary and vnfrequented places, but by little and little obtained their houses in euery great Citie & Towne, as magnificent, yea and more sumptuous then their fellow-Locusts; witnesse the *Charter-house* in *London*, which was once a *Cage of these vncleane birds*.

Now for the other house of *Syon*: the Nunnes thereof take their beginning from their holy Mothers(a) Saint *Briget*, and her daughter Saint *Katherine*. This Saint *Briget* was of the blood Royall of *Suetia*; a woman(questionlesse) of a good vndestanding and singular memory, howbeit miserably seduced and led away by the subtil allurements of her ghostly Father, by whose perswasions and counsell she went to *Rome* as a Pilgrime; and comming before the Pope, she pretended to haue diuers reuelations from God; amongst which, one was for the founding of this Order of Nunnes, which was indeed the chiefe marke, that both her ghostly Father and she aymed at. The rest of her pretended inspirations were for the reforming of sundry abuses in the Church. Yea, she spared not to tell the Popes holinesse of many faults in himselfe: but he (like a good blood-hound) quickely scented her, & followed her footing, till he plainly perceiued from whom she was sent: who (being a fellow that might vpon distaste proue a Schismaticke, and make some reuolt in those remote Countries from the Roman Church) he thought best to be winked at; & thereupon condiscended vnto her request, touching the erecting of a house of this Order, and so dismissed her. But she liued not long after, (whether his Holinesse had procured some *modicum* to be ministred vnto her, or no, it is doubtfull) yet in her daughters daies the businesse came to perfection: and the first House of this Order was at a place called *Watsteen* in *Swethland*, from whence certaine Nunnes were procured

a *Reade the reuelation of Saint* Briget.

red into *England*, to propagate their Rules and Ceremonies in *Sion* house, when it was first built.

The magnificence of this Couent in former times hath beene by the report of the now-liuing Nunnes very admirable: at this present it is not of any extraordinary repute; neither are the people of it for birth and parentage equall to their predeceſſors, who were wont to be of good deſcent: whereas now (saue only a few) they are Recuſants daughters of the meaner ſort, & ſilly tender-hearted chambermaids, who haue had the cuſtody of ſuch Seminaries and Ieſuites, as reſorted to their Maſters houſes in *England*, at ſuch times as they haue beene mewed vp for feare of *Croſſe* and his (a) Dog, and durſt not aduenture abroad in any of their ruffling diſguiſes, to ſeeke out for more change of paſture; (like father *Strange* the Ieſuite) where, making a vertue (or rather a vice) of neceſſity, the ghoſtly children haue miniſtred to their ſpirituall fathers in all things: and by ſuch means hauing gotten a clap, diuers of them (b) become Nunnes: and with a rabble of ſuch like ſtuffe, is this houſe of *Sion* much repleniſhed, there being of them in all betweene 40 and 50, whereof only fiue are ſtrangers, and the reſt all *Engliſh*. The names of ſo many of them as I can at preſent remember, I haue at the end of the booke ſet down, for the ſatisfaction of ſuch as deſire to know them.

There are likewiſe three Friers, the Confeſſor and two more; and a ſimple befotted fellow, who hath the title of a familiar: and well may they call him ſo; for he will be drunke familiarly foure or

a *A perillous curre to ſmell out a Ieſuite, or a Seminary, though they had bin neuer ſo cloſely cooped vp.*

b *It is no great miracle for a whore to become a Nunne; nor for a Nunne to become a whore.*

or fiue times euery weeke, by reason whereof he is not apparelled in any religious habit, but goeth like an ordinary secular man, to the end the House should be the lesse scandalized by him: for now so many doe not take notice of his drunkennesse as would, if they should see him in a religious habit.

And this is the whole company of the House at this time: but now if any man demand, how and by what meanes they are brought thither, and by whom they are maintained: let him know, that there lurketh in *England* an arch-Traitour, one (a) *Henry Flood* a Iesuit, who is chiefe Agent for the transporting of Nunnes, both to (b) *Bruxels*, *Gruueling*, *Lisbon*, or any other place, and whither he pleaseth to send them, thither they must goe. If they haue no portion, and perhaps some little honesty, they are not for the Iesuites tooth, *Aquila non capit Muscas*; they must packe to *Gruueling*, to the poore bare-footed *Clares*. If they haue a small portion, that likes not the Iesuit neither: a pound of butter is nothing amongst a crue of hungry Hounds, *nec vacat exiguis rebus adesse Ioui*: then away they trudge to *Lisbon*, where they are allow'd daily fiue crownes, and their bread, and many a good almes beside is often bestowed vpon them. But if they haue a good round summe for their dowrie, *ab Inferno nulla est redemptio*, there is no plucking them out of the Iesuites iawes; they are stamped for *Bruxels*, and thither must they goe; where *Fitz. herbert* & his fellow-Iesuits wil quickly dispossesse them of all worldly cares and vanities, and (like subtill Alchymists) refine them out of

(a) *This Flood caused the Iesuites at Lisbon to spend a great deale of money on Powder, on a Festiuall day, a little before the Powder-treason in England should haue been effected, thereby to make experience of the force thereof. And also perswaded one* Iohn How, (*a Merchant whom he had peruerted*) *and diuers other Catholikes, to goe ouer into England, and to expect their redemption there,* (*as he called it*) *awhile.*

(b) *In all these places there are English Nunneries, but none that haue continued euer since the suppression of Abbeys in England, saue onely that at Lisbon.*

of their filuer and golden droſſe, into a more ſublime eſtate and condition, and will cheriſh and nouriſh them, euen in their own boſomes: ſuch a burning zeale haue they towards them.

And this is the manner after which our Recuſants daughters in *England* are tranſlated into other Countries, to take vpon them the profeſſion of a ſolitary life, and to liue in pouerty, chaſtitie, and obedience; which how well they performe, I ſhall now (God willing) in part declare.

Firſt therefore for their pouerty, I meane of the Nuns of *Syon*, and they profeſſe themſelues the pooreſt of any Engliſh, except them of Saint *Clares* Order. It is well knowne, that they haue ten thouſand pounds at vſe in the Town-houſe of *Antwerpe*; a great part whereof hath beene giuen them by ſundry deceaſed Gentlemen in *Flanders* and *Portugal*; & beſide their yeerly penſion. Likewiſe when they remained in *France*, they had the cuſtody of no ſmall ſumme of money, which was ſent to them to keepe for Doctor *Lopez* the *Portugeſe*, as his reward for poyſoning our late Queene *Elizabeth* of famous memory, which after that Traitor (hauing miſſed of his intent) was executed, was remitted to them for an almes, as the Regiſter-booke of their houſe, (from whence I had it) ſhameth not to mention.

They haue likewiſe of late yeeres, through the politicke plodding of their Confeſſor, (a) giuen the Ieſuites noſes a wipe of two thouſand pounds, being the portion of the two daughters of Sr *A.B.* Viſcount M. whom a Nunne of the houſe (ſome-

(a) Sic figulus figulum, ſic & fabrum faber odit.

times a Chambermaid of their fathers) had enticed from the Ieſuites. For which, and ſome other like trickes about a Portugeſe Gentlewoman, the poſterity of lame (*b*) *Ignatius* could almoſt find in their hearts to re-aſſume their Patrons firſt profeſſion, & *vi & armis*, to take reuenge vpon that old hypocriticall Frier, which durſt preſume to be better ſtudied in *Nic. Machiauil* then themſelues: yea they ſo threatned him once, that he durſt not goe abroad, leſt they ſhould worke him a miſchiefe. Moreouer, they haue a daily penſion of 5 crowns, and Wheat more then ſufficeth to ſpend in the Houſe. They haue Vineyards, Oliue fields, corn-ground and houſes, to the value of foure hundred (*c*) *mil-reis* by the yeere, which was the portion of the Portugeſe aforeſaid, whom (being ſole heire to her father, a man of great wealth) they perſwaded to become a religious Siſter in their Couẽt. What ſhould I ſpeake of the ſale of their Maſſes, I meane the reuenues in generall of the *Sacriſta* or Reueſtrie? where, though there be but three Prieſts of them, and therefore but three Maſſes, and that neuer but vpon Feſtiuall dayes, for the Confeſſor himſelfe will not ſay Maſſe vpon a worke-day, yet they will take mony of twenty men, and tell euery one they will ſay for him. Then haue they their boxes ſent forth in the *Indian* and *Braſilian* ſhips, with S. *Brigets* image vpon them; to which, in a ſtorm the poore blinded people will contribute liberally; & Sea-men that goe on ſuch long voiages will take vp a moneths pay or two aforehand, and giue it for Maſſes to be ſaid for their good ſucceſſe.

(*b*) Ignatius Loiola, *a lame ſouldier, a Spaniard, the glorious Patron of the Popes Ianizaries, the Ieſuits.*

(*c*) *Euery mil-reis is twelue ſhillings and fiue pence.*

ceſſe. I haue knowne this in on yeere worth ſixe hundred *mil-reis* vnto them. Diuers other meanes they haue to get money: as by putting a good ſumme into the hands of a couple of young Merchants, whom they haue peruerted to their Religion: and theſe men deale for them vnder a colour. So that I may boldly ſay, (for I haue heard *Foſter* himſelfe ſpeake it, and I haue partly ſeene it) that all charges and expenſes of the Houſe being payed, they doe yeerely lay vp (a) ſixe hundred pounds. For the ſiluer that inſhrineth their Reliques, & for their Church-plate, I know not how to value it; but it is without doubt both plentifull and maſſie; for there bee few of their rotten Reliques but are ſet in ſiluer. They haue two armes of *Thomas* of *Canterbury*, notwithſtanding all his bones were burned in *England*, when Popery was ſuppreſt; ſo that they will make of him a *Briareus*, or a *centimanus Gygas*, as doubtleſſe he was in his life, a very obſtinate Prelate to his Prince. And for Saint *Vrſula*, ſhe muſt needes be a *diua triformis*, or a *triceps Hecate*; for they haue one of her heads; and there is another of them at *Collen*, and the third at *Rome*. Then haue they the bones of S. *Briget* and her daughter, and ſundry Reliques of Saint *Auguſtine*, from whoſe rule theirs is deriued. There is (a) the milke of our Lady, the blood of *Hales*, which was held ſo precious in *England*; and (ſir reuerence) there is a piece of old (b) *Tyborne*, which the Ieſuites ſtole away out of *England*, becauſe it had beene honoured by ſo many of their brethren, which is had in little leſſe eſteeme then

(a) *And it is no ſmall ſumme of money that he ſendeth to his kindred in Yorkſhire that are Papiſts: but he will acknowledge none of them that are Proteſtants.*

(a) *Beleeue it that liſt.*

(b) *Although they cannot abide the Ieſuits, yet they loue their Gallowes, becauſe thereby they get money.*

the holy Croſſe: for (ſay they) as the Maſter died on that, ſo his Diſciples dyed vpon this. And theſe are all ſet in ſiluer, and richly adorned. Then haue they a little childs legge, which I think they may truly call as they doe; for they ſay it is a legge of the *Innocents*; and doubtleſſe ſo it is, for I could (if I were in the houſe) goe very neere (c) a place in a Wall, where I could fetch out both legges and armes of poore innocent baſtards, which might euidently proue, that there is knauery in dawbing.

(c) Saxa ipſa trabeſque loquentur.

And hauing hereby giuen a ſufficient inſtance of their pouerty, I will now proceed to ſpeak a little of their chaſtity; which is as ſcarce and penurious, as their pouerty is plenteous. Neither can it be otherwiſe; for they haue *Sodoms* prouocations to ſinne, Pride, Fulneſſe of bread, and abundance of Idleneſſe. As for their pride, though it be not outwardly in gorgeous and curious attire, yet are they poſſeſſed with a vain-glorious pride of hypocriſie, and diſſembled ſanctity. For their fulneſſe of bread, who knoweth not that they (like the Caterpillers of *Egypt*) doe eate vp the fat and beſt fruits of the Land? for what the purueyors of the *Vice-rey* haue forſaken in the market (as too deare) I haue knowne the Cator of this houſe to buy at vnreaſonable rates for their ghoſtly fathers table, and for ſuch of his Chickens as he moſt affected: whoſe greateſt (and indeed only) care is, to proue skilfull in the confection & dreſſing of ſuch dainty Cates as may beſt pleaſe their wanton palates. And well do they manifeſt the abundance of idleneſſe that is in them, when at ſundry times playing vpon

vpon their Instruments for their fathers recreation, they sing him ribaldrous songs and jiggs, as that of *Bonny Nell*, and such other obscene and scurrilous Ballads, as would make a chaste eare to glow at the hearing of them, and which I would scarce haue beleeued would haue proceeded out of their mouthes, had I not heard them with my owne eares.

And now againe for the House: Whereas all other Religious Houses are vnder the Iurisdiction *of* Prouincials of their own Order *mediatè*, and vnder the Bishop of the Dioceſſe *immediatè*, yet this is not subiected to either: For as for a Prouinciall they haue none, in regard there are no more Houses of that Order; neither would the Arch-bishop of *Lisbon* take them into his iurisdiction at their first cōming into *Portugall*, fearing left that being strangers, and at that time pretending want and poverty, he should afterward be driuen to sustaine and relieue them; they being forbidden to begge by their rule: and so he put them off with a *non nobis*, telling them he neuer knew nor heard that (a) *frayles y freiras* Friers and Nuns should keepe & dwel together al *sub eodem tecto*, vnder the same roofe. Whereupon they were constrained to entertaine that famous Arch-Iesuite Father *Parsons* to be their sollicitor to the Pope, who then tooke them into his protection, & appointed his *Nuncio apostatico*, resident in *Lisbon*, to haue the care and charge of them: and he againe being bribed and presented with gifts by Father *Foster*, & dwelling farre from the house, is satisfied with what he telleth

a *At their first comming into* Lisbon, *they were little set by, and euery one maruelled at their Order, and liuing so together. But now their dissembling hath wonne them a little more credit.*

leth him, and neuer commeth to viſit the Nuns, as he ought, and to enquire & demand their grieuances; but permitteth him to play *rex* ouer them at his own pleaſure. Whereupon it is pittifull and miſerable to behold the conditiõ of theſe ſilly ſeduced women: for they neither dare nor can complaine to any body, being ſeldome permitted to ſpeak euen to them that are of the houſe as well as themſelues, but only at ſuch times when the Abbeſſe is preſent: except it be ſhe that keepeth the Grate, and ſome others that are in office amongſt them; and theſe are all the yonger and more perſonable Women, being by this *Foſters* politique contriuing ſo placed of purpoſe, that by and with thẽ he may the more freely enioy the ſcope of his laſciuious and ſacrilegious deſire. And theſe women hauing predominance ouer the others whom want of beauty and fauour hath made deſpicable in the eyes of this old *Simon*, doe (according to the paſſionateneſſe of their mindes) more and more vex their poore fellow-priſoners. For it is the ſubtilty of this perfidious wretch, to ſet them at variance among themſelues, and to cauſe them to accuſe one another, to th'intent they ſhould not dare to truſt one another with the complaint of their griefes; and ſo whilſt they remaine in a iealouſie of each others ſecrecy and aide, they ſhould neuer be able to contriue any meanes to free themſelues from this thraldome.

At this ſtay doth he keep them: and not ſo content, he will make them to Article one againſt the other in writing. It was my chance one day to find

a paper of these Articles in a walke in the Friers Garden, which had vnawares falne from him; being drawne by one Sister *Anne*, alias *Iosepha Bingham*, against Sister *Susan Bacon*: Wherein the said Sister *(b)* *Susan* stood accused, for blaming her ghostly Father, and the Abbesse and Prioresse of partiality to some of their children more then to others. Also that she had vpbraided this sister *Iosepha* (being a deare darling of Father *Fosters*) of too much familiarity with Father *Garnet* the Powder Traitor, *(c)* whose carefull keeper shee had of a long time been, when he lurked in *England* at her Mrs house. Also that another of her ghostly Fathers minions had a bastard by a Priest in *England* (whose name because she is lately dead, I wil passe ouer in silence) and that if shee had beene a little more honest, & a little lesse personable, she should not haue been one of the vpper Regiment. With this and a great deale more of such like stuffe was this paper farsed; and with these and the like accusations one of another are these silly women daily busied. So that I haue generally obserued in the superiours of this house an egregious neglect and contempt of their rule and vowed profession: and in the rest an extraordinary maligning and enuying against one another. And so much the better could I obserue this and all other my narrations, by how much I grew to be a more neere & daily attēdant about the Confesser; for at length, what with my long continuance in the house, and the small suspect they had of my forsaking them, and what for want of one to serue him at al occasions, I became

b *If these silly oppressed women were examined by men of authority, and were assured to be free from such a tyranous Confessor, they would tell of horrible abuses.*

c *This Sister Iosepha is a stout defender of the miracle in the Wheat straw, which hapned as was said at Garnets execution, although it be now proued a very counterfet, and a false lye.*

became to be oftentimes admitted euen into his priuate houſe of iniquity, where he vſeth to ſit & heare the confeſſions of the Nunnes. In which houſe being very dark, there is a grate of iron that looketh into the Nuns partition or ſide; and this grate, (howſoeuer it ſeeme ſubſtantiall and firme) may be, & is with a ſleight eaſily taken out, whereby the ſiſters haue free egreſſe & regreſſe into his chamber when they liſt, and he to them: for the Abbeſſe hath her bed not farre from his Grate, where there is alſo a chimny ſo cõuenient that he may take the benefit of the fire into his roome, in which he vſeth to dine and ſup, hauing his meat ſerued him by the Nunne, thorow a Wicket in the wall: and when he is merrily diſpoſed, (as that is not ſeldom) then muſt his darling *Kate Knightly* play him a merry fit, & ſiſter *Mary Brooke*, or ſome other of his late-come Wags muſt ſing him one bawdy ſong or other to digeſt his meat. Thẽ after ſupper it is vſuall for him to reade a little of *Venus and Adonis*, the Ieſts of *George Peele*, or ſome ſuch ſcurrilous Book: for there are few idle Pamphlets printed in *Englãd* which he hath not in the houſe, being either brought ouer to his ſonne *Peter*, the drunken Familiar aforeſaid, by Sea-men: or elſe happening into the hands of Father *Newman* an *Engliſh* Prieſt, who hath an office in the Inquiſitiõ houſe to peruſe all *Engliſh* books that are brought into *Lisbon*. And he, I truſt, ſhall haue the ſight of this, wherein if he vſe a good conſcience, hee muſt needs teſtifie with mee the truth of many things herein contained; for he is one that knows

more

more of these people then any but themselues, or some that haue liued amongst them.

If I should repeate all their vnchast practises, I should make the Christian Reader blush at them: or if I should tell of all the obscene bawdry which I haue seene, I might recount as many irreligious prankes as would fill a great Volume: but it shall suffice for the skilfull by the length of their foot, to iudge of the proportion of their whole body.

And now for their Obedience, being the third and last part of their Vow; I will not go about to vse any Theologicall definitions or proofes, to tell what Obedience is, and how it ought to be performed; for it is beyond my element, and the Coblers checke shall be my warning, I will not goe *vltra crepidam*: but as I first determined, so I will proceed; that is, to declare in what sort they performe their vow of obedience; refering it to the censure of the iudicious, whether they doe well or no.

It is certain that these silly women thus muzzled in blindnesse, do liue in very seruile obedience vnto their Superiours; and in such sort, that without standing to discusse or examine the thing that is cõmanded them, whether it be lawfull or no, they will readily performe it. For their ghostly father hath composed sundry Treatises for them of Obedience, wherein hee pronounceth no lesse then damnation for the least scruple or hesitation in the performance of their superiours commands. And here let me tell the aforesaid (*d*) Father *Newman*, what a tricke his old friend *Foster* hath put vpon him,

(d) *It behoueth father* Newman *for his own credit to looke to this. The like also hath he done with certaine meditations vpon the Passion, which he requested father* Iohn Kensington, *an English Iesuite at* S^t^ Rocks *in* Lisbon *to peruse and approue: being gelded likewise as the other Bookes of Obedience were.*

him, which is this: Hauing made these bookes of Obedience, he caused me to write them out faire, omitting in many places a leafe, and in some two or three together, which contained any false doctrine, and vnallowable perswasions to draw them to obedience in vnlawfull things; and being finished in this sort, he brings them to Father *Newman* to be signed with his approbation and testimony, that there was nothing in them repugnant to the Catholique faish; which being done, hee then interserteth and soweth in the aforesaid omitted leaues, and so deliuereth them to his daughters to be practised, who take the approbation at the end of the book for a sufficient warrantie of all the doctrine therein contained. And this is a principall furtherance to his sacrilegious lusts: for I am verily perswaded that not one amongst them wil (for feare of being disobedient) refuse to come to his bed whensoeuer he commands them: & that they doe so, I haue manifestly seene and knowne. For when I haue bin his Chamberlaine in the absence & times of drunkennesse of the familiar aforesaid; hauing a Key to the Chamber doore, (*e*) I haue come sometimes vnawares early in a morning, when one might haue seene as great a miracle as *Scoggin* spake of when he took a Frier a bed with a Whore, & called one to see a wonder, *viz.* a Frier with foure legges. And now I will a little digresse to aske a question of my *Ignatius*, who are the chiefe teachers and allowers of equiuocation and mentall euasion; whether these kind-hearted soules, being professed Nuns, and hauing vowed

neuer

neuer to come ouer the threshold, did breake their vow or no, in comming thorow a grate? If they say they did: why, their ghostly father will dispence with their vow: but if they say they did not; (as I thinke they will) what then? Marry I think that when their blacke Synagogues at *Rome Valladolid* and *Sivill* doe send forth their locusts into *England*, and they chance to bait by the way at *Lisbon*, as they doe oftentimes, they deserue to enter commons with old father *Seth* for their legitimation of the action. And to the end that no man should doubt, but a Iesuit hath a carnall affection, as well as a spirituall, to any of his ghostly children, it shall not be amisse to intersert a merry Tale for the Readers recreation, of one father *Strange* an English Iesuite, as it was reported for table talke by a Nun of this house to her ghostly Father; she hauing then beene a chamber-maid in the place where it was done.

This Father *Strange* was a yong man, and had been lately before profest and priested among the Iesuits: and being come of good friends, and tenderly brought vp in *England*, he fell very sick shortly after his profession, perhaps by reason of the vnwholsomnesse of the ayre, which neither at *Rome* nor *Valladolid* is very pleasant: whereupon he obtained licence of the *Rector* to goe into *England*, where he hoped both to recouer his health, and to imploy his talent of Priesthood, for the reducing of Hereticks to the Catholike Church of *Rome*. And being arriued, he tooke vp this Nuns Ladies Chamber for one of his places of *rendezvous*:

where it ſo fell out, that as this ſiſter *Anne* (for that is her name) ſate ſowing with her backe to her Ladies backe, and the Ieſuits, who were ſitting by the fire, ſhe chanced to looke vpon a great Looking-glaſſe which hung right before her, wherein ſhe eſpyed what paines the late ſicke Ieſuite tooke to ſhrine her Lady: neither had he ended his ſhrift, before he alſo eſpied her looking in the Glaſſe; & ſuſpecting that ſhe had ſeene all, (as indeed ſhee had) (g) he tooke her aſide in priuate, and told her that he was fleſh and blood, and could abſtaine no more then another man, although at his profeſſion he had vowed chaſtity: & vſing many perſwaſions to win her to be ſecret, he promiſed her, that if ſhe ſtood in need of a ghoſtly father to abſolue her from any of her ſweet ſins, (as he called theſe) he would be the man ſhould doe it; neither ſhould her penance be ouer-burthenſome vnto her.

(g) *She might haue knowne by this, what ſhe ſhould truſt to when ſhe was a Nunne: but it ſeemes ſhe was as good as her Miſtreſſe: and I am ſure that her Father* Foſter *is as good as the* Ieſuite.

By which may appeare both the carnall affection of a Ieſuit, and the chaſt and ſober conuerſation of a profeſt Nunne and her ghoſtly father: of the Ieſuit in doing it; of her, in not ſhaming to tell it as a tale for recreation; and of the old fornicator, in making himſelfe merry at the hearing of it; yea, and reporting it againe in his iolly humour, to my ſelfe, and one father *Vinian* a Frier of the houſe, among a great ſort of ſuch like inuectiues which he vſed againſt the Ieſuits, becauſe, a little before I came away, they went about (if it had beene poſſible) to extrude the ſucceſſion of any more Friers in the Houſe, and to bring it vnder their gouernement; which I beleeue they will ere long effect.

For

For I was told by an Englifh Ieſuite at the Court of *Spaine*, that father *Foſter* is bound vnto the Ieſuites, neuer to ordain any more Friers in the houſe, that ſo for want of ſucceſſors it may of force fall into their hands; and vpon this condition the Ieſuites permit him to liue quietly; which, if hee ſhould not obſerue, they would quickly informe againſt him of ſundry of his prankes, which they know well inough. And if it be ſo (as like it is) the Nunnes haue no knowledge thereof, for hee feedeth them with hope of making new brothers, which they ſeeme earneſtly to wiſh for: (a) and they would often tell me, they hoped ere long to ſee me a profeſt brother of the *Conent*: but it pleaſed God to diſpoſe better for me, & not to ſuffer me to be any longer lulled in ſinne and ſuperſtition: for after I had beene two yeeres and an halfe with them, I found a meanes to free my ſelfe from them, before I had made any profeſſion or vow of religion, either to that or any other Order: for I plainely ſaw, that theſe were led by a wrong guide who was ſo deepe plunged, and had continued ſo long in all wickednefſe and diſſembling, that hee was growne inſenſible of ſinne; according to that ſaying, *Conſuetudo peccandi, tollit ſenſus peccati.* For he ſhamed not, vnder pretext of religion, to perſwade a yong man, a Merchant in *Lisbon*, (one *How* doe you call him) to defraud his (b) owne elder brother of his eſtate; which matter was thus effected.

(a) *The Nunnes thought ſurely it ſhould be ſo, and if he did not meane ſo, yet I was loth to truſt to it, in regard of his daily earneſtneſſe with me concerning that matter.*

(b) *Theſe two brethren are both liuing in* Lisbon *at this preſent, and well knowne to moſt Engliſhmen that vſe* Portugall.

Theſe two brethren were by profeſſion Iewelers, and aduentured their ſtocke ioyntly together:

the yonger brother (for that he was a Batchelor) being Factor for it beyond the ſeas. At length hauing made many good returnes, hee tooke vp his abode in *Lisbon*, as a place moſt conuenient for his Trade; and falling into familiarity with this father *Foſter*, and father *Flood* a Ieſuit, who then liued in *Lisbon*, they perſwaded him to become a Romane Catholike, and ſo ſoone as he could get his brothers ſtock againe into his hands, to profeſſe himſelfe ſuch; which he accordingly did: and ſo (being inſtructed by them, that it was meritorious to coozen an Hereticke, as they account all Proteſtants) defrauded his brother, and would come to no accompts with him, relying vpon the ſupportation of theſe Hypocrites, on whom he beſtowed liberal Almes; giuing them many faire pictures for their Church, and a Horſe of 20. *mil-reis* price, to fetch home their prouiſions to the Houſe, beſides diuers other things: whilſt in the meane time his brother was vndone, and could get nothing at his hands by law, in regard he was a Proteſtant. Wherevpon he was faine to petition in *England* for redreſſe many times, & yet could not preuaile to recouer any thing: yea, he refuſed to come into his owne Countrey, or to obey the command of the Councell, in giuing ſatisfaction for what hee had in his hands. At length the Lord *Roſſe* comming Ambaſſador into *Spaine*, and ſtaying by the way at *Lisbon*, (where hee landed) decided the matter betwixt them; and articles of agreement were drawne by Father *Newman*, which my ſelfe afterward wrote out faire for them: the tenour where-

whereof was this in effect: That either of the brothers ſhould by a day prefixed, bring in a iuſt accompt of all debts due vnto thē, as likewiſe of all debts which either of them ought: alſo that they ſhould bring in all ſuch monies and goods as did any way as their own belong vnto them: and that they ſhould both depoſe and ſweare, that they had truly laid open their eſtates. And this being done, their debts which they ought, were to be paid out of the whole ſumme, and the debts which were owing to them, were to be added vnto it; and ſo they to ſhare equally betwixt thē whatſoeuer remained, that by this means their eſtates might be both alike. Now a few dayes before this was to be put in effect, the yonger brother knowing his eſtate to be farre better then the others, commeth very penſiuely to his ghoſtly father old *Foſter* for counſell; who inſtructed him to come to the Abbeſſe, and ſome other of the Siſters at their grate, where they vſe to talke with ſtrangers, & there to tell thē that he was weary of the troubles & vexations which attended a Merchants life, and therfore he would renounce the world, and become a religious man: and ſeeing that God had beſtowed ſufficient wealth on him, he could doe no better, then to impart it to them; being ſuch holy Saints as had prefer'd that kind of life in a ſtrange country, before all worldly content in their own. And thereupon at his fained requeſt, they ſent their horſe to his houſe, and had him laden backe with plate, iewels and mony, which my ſelfe helped to take from the Horſe backe, and carry into *Foſters* Cell.

Cell. He had likewiſe at that time a great quantity of *Cochenill* in ſundry bagges, being at leaſt foureteene or fifteene hundred weight, amounting to no ſmall ſumme of mony, which he had a little before bought of the *Indian* Fleet, who that yeere, and about that time put into *Lisbon*; and this was brought into the Nunnery by night out of the Shippes, to defraud the King of his right, and was vnder a colour, together with the other things, giuen to the Sisters of the Houſe. By which dealing hee ſo imbezeled his eſtate, that when his Brother and hee came to an accompt, there remained little or nothing for him to receiue; being by this meanes defrauded of all he ſhould haue had. When as preſently after this concluſion was made betweene them, Father *Foſter* and the Abbeſſe ſend for their ghoſtly child, giuing him thankes for the good will he had to beſtow his eſtate vpon them: but they told him, (as was before determined) that ſo much money and wealth was an hinderance to their deuotion; and therefore they requeſted him to haue it away againe: to which he ſoone condiſcended; telling them, that now alſo his chiefeſt troubles were ouerpaſt, (meaning, becauſe hee had done with his brother) and that he perceiued it was not Gods will to make him ſo happy, as (ſuch another youth) Father *Nicholas Price*, who awhile before, of a Merchant, became a *Dominican* Frier: and therefore he would liue as aforetimes; and when he died, he would bequeath all hee had to the Church: and thereupon tooke home all his eſtate againe,

againe, after he had by theſe æquiuocations and euaſions defrauded his brother.

And now leſt this Treatiſe ſhould riſe to an ouer-bigge Volume, I will haſten to an end, after I haue in a few words ſet downe the manner of my departure from them, which was thus:

After I had continued with them for the ſpace of two yeeres and a halfe, and had plainly perceiued, that all their outward ſhew of holineſſe was nothing but diſſimulation, hypocriſie, and luſtfull ſacriledge, I began to conſider in what a miſerable eſtate I ſhould be, if God ſhould at that time call me out of the world; for I could well ſay with the Poet, *Video meliora, proboque, deteriora ſequor:* I ſaw & allowed of the beſt way, yet followed the worſt: at length the feare of my ſoules health, and a naturall affection to my kindred and country ſo wrought with me, that I waxed reſolute in my determination of forſaking them: but not knowing how to effect my purpoſe without hazard of my life (for they would haue poyſoned me, if they had knowne I would haue gone from them, becauſe I ſhould not betray their ſecrets) it came in my mind to draw out certaine Articles in manner of an information againſt them, which I thought to exhibit to the chiefe Inquiſitors of the Citie. And this might haue beene very dangerous vnto me, if they ſhould not haue proceeded according to Equity; of which I was doubtful, fearing that (a) many great men of other Monaſteries (being perhaps in the ſame predicament) would haue ſtopped the courſe of Iuſtice, *propter honorem Monaſtica vita,*

(a) *Reade Muſgraue his Motiues for forſaking the Carthuſian Monkes, and Romiſh Religion, after he had bin 20 yeeres profeſſed.*

for the credit of a Monasticall life, as is many times done: yet notwithstāding I was resolued to vndertake this course, and had prouided my Articles, which were these:

1. *That Father* Seth, *alias* Ioseph Foster, *the Confessor of the English Nunnes of Saint* Bridgets *Order in Lisbon, did compell diuers youths his countrimen, against their wils to remain with him in the house: who if they had any good affection to the Romish Catholike faith before they came there, were soone brought into dislike of it, by reason of the ill gouernment which is vsed in the house.* And of this sort I could haue instanced in twenty, who within a few yeeres haue beene recorded in their Register booke, for Apostate run-awayes.

2. *He would daily without any companion goe into the Nunnes Cloister or Side, and remaine there halfe a day together, yea and sometime sit and dine at their Table with them, but euery day in their sight, which is expresly against their Rule.* And this I could haue proued by the testimony of diuers *Portugeses* our neighbours, who frequenting the house, haue oftentimes obserued and seene him going in, and comming forth, and haue spoken of it to my selfe and others. Also the Nunnes themselues would haue auouched it vpon their examinations.

3. *He hath in his Cell, where he heareth their confession, a Grate, which I can shew how he vseth to take downe with a sleight, thorow which the Nunnes passe to his bed by night.* And for the further auouching of this, I would haue brought in the drunken familiar aforesaid, who will many times in his drinke,

tell

tell how he helped to make it firme, against a time when there was a visitatiõ intended by the Popes *Nuncio*, and expected by them of the House, although it was not performed.

4. *That in many yeeres past there never came any Visitor to the House, to examine and understand their grievances; neither have they any Confessor extraordinary, as all other Religious have, to whom they might freely complaine of their Superiours oppressions.* And this needed small proofe, for it would soone haue beene apparant enough of it selfe.

5. *Through his politique plotting, he causeth whom he list to be elected Abbesse* (for they hold their places but three yeeres) *and her to dispose of the house as he thinketh good.* This also the Nunnes themselues would quickly complaine of, if they had one to heare their complaint.

6. *That my selfe (being diuers times called into the Nunnes partition or side, to helpe them to naile vp boards, set vp their Vines in the walkes of their Garden, and doe such like things which women could not so wel do) did chance to make a hole in a hollow place in a wall, (which had bin latelier dawbed vp then the rest) to set vp a Spar to vnderprop the Vines; out of which hole I pul'd sundry bones of some dead children, and left many more remaining behind.* And this the place it selfe would testifie to be true.

Hauing thus prouided my Articles in a readinesse, I absented my selfe from helping the Priest at Masse that day, who being ready to go into the Church, and missing mee, was faine to take another Clerke, whilst I walked vp and downe my

chãber, with a reſolute mind to depart the houſe. At length commeth Father *Foſter*, (for he vſed euery day to viſit me at vnawares, to ſee if he could finde me writing of any thing that diſliked him) and eſpied vpon my table (which I had negligently forgot) a blotted Copie of my Articles, being the firſt draught of them: which when I ſaw him take vp, I proffered to ſnatch out of his hand, but miſſed of my purpoſe; and thereupon went down the ſtaires, and ſo tooke my way out at the gates: but he (hauing ſoon perceiued to whom they were directed) followed me amaine, and quickly ouertook me, yea euen before I was paſt his own wals; and demanded of mee what I meant by ſuch doings; I told him my intent; & bade him peruſe the Articles at large, giuing him a faire copie of them out of my boſome, where I had 3. or 4. more.

But as ſoone as he had read them, he waxed pale as aſhes, & was ſo terrified, that he began earneſtly to intreat me, that I ſhould not proceed in my purpoſe, and told me, that if I would be ſecret, I ſhould haue his good will to depart; whereof being glad, I not onely promiſed, but performed ſecrecy, (although indeed I ought not to haue done it) not bewraying any of his prankes to my neereſt acquaintance and friends; vntill ſuch time as hauing occaſion a few moneths after to be at *Lisbon* againe, he ſuſpected me vniuſtly of telling tales of his houſe; and meeting me one day in the ſtreet, he called me to him, and told me, that if I did not priẽtly depart the City, he would haue my throat cut. Vpon which his deuilliſh ſpeech I could not refraine

refrain any longer, but in the opē ſtreet I told him of many of his vngodly actions which came to the hearing of diuers of our Nation, being men of good quality, whereof ſome haue teſtified in *England* to honourable Perſonages in my behalfe how ready and willing I was to auouch and maintaine whatſoeuer is herein contained, and much more: which (although it be here omitted) I am ready at all times truly to declare and ſet forth for the ſatisfaction of all that deſire it: but ſpecially for ſuch as haue either Daughters or Kinſwomen in that houſe, in whoſe behalf I am bound to intreat their friends to enter into a further ſearch of their miſerable eſtate and conditiō; and (hauing found my words true) to vſe meanes, if it be poſſible, to free them from ſuch horrible and ſacrilegious rapine and ſpoile; themſelues not being able to ſend any word thereof, becauſe all their Letters muſt be giuen to him to be ſent into *England*; which if they cōtain any thing contrary to his mind, ſhal neuer be ſent: for he will peruſe them. And likewiſe when their friends ſend to them, the Letters muſt firſt come to his hands, wherein alſo if there be any thing that he miſlikes, (for he will breake them all vp) they ſhall neuer know of it. And here I will conclude, hoping that the friendly Chriſtian Reader will be no way ſcandaliz'd with any thing herein contained. But as for the curious and captious, (eſpecially *Romaniſts*) if they tax me for any thing I haue written, let them know I haue done neither thē nor any of their ſect any wrong in publiſhing the truth. If any of them amongſt theſe inſuing

names finde either a Sister or Kinswoman, or Friend, let him sigh to thinke on their misery, and vse his best indeuours to free them. I haue not set downe all their names, because I cannot well call them to remembrance; neither are many of these christen names the same which they had in *England*, it being vsuall at the Bishops confirmatiõ to take what name they will: as also some of the sirnames are not their true names indeed; for the Papists do many times change their names: but there are few of these which are not right; and howsoeuer, they are knowne to their friends by these.

## *The Friers of the House.*

*Seth* alias *Ioseph Foster*, Confessor.
*Iohn Vinian*, } two Priests.
*Nicholas Barrowes*, }
*Peter Consul*, a Familiar, that is, a Lay-Brother, but a drunken one, God knowes.

## *The Nunnes of the House.*

*Barbara Wiseman*, Abbesse.
*Anne Wiseman* Prioresse.
*Elizabeth Hart*, Chantresse.
*Anne Wharton*, Treasuresse.
*Anne* alias *Iosepha Bingham*, Portresse.
*Lucy Iohnson* Notaresse.
*Dorothy Fowler*, Keeper of the Reliques & Church stuffe.
*Bridget Browne*, } Daughters of Sir *Anth. Browne*,
*Lucy Browne*, } Viscount *Montacute*.
*Elizabeth Preston* sometime Abbesse, but now in disgrace

disgrace with old *Foster*.
*Anne Martin*.
*Anne Markensield*.
*Susan Bacon*.
*Sistly Arundell*.
*Margaret Smith*, alias *Becket*, and her Sister.
*Maudlyn Shelly*, *Kathrine Dendy*, *Elizabeth Cale*, three of the Kitchin.
*Martha*.
*Clara Dowman*, indeed *Anne Foster*, the Confessors Kinswoman.
*Kath. Knightly*, *Mary Browne*, two merry singing Waggs.
*Anne*, a Chambermaid of Sir *Anth. Browne*.
*Mary Barnes* a welbeloned friend of *Fosters*.
*Mary Dimmock*, a discontented yong Nunne.
*M. Blinkshop*, falsely reported by Father *Foster* to be allyed to diuers of the Nobility.
*Agatha*.
*Elianor* and *Angela*, two Dutchwomen.
*Briget Mandanba*, *Maria Suarez*, *Maria Rodriguez*, three *Portugeses*.

FINIS.